

# GUIDE

TO

## CHRISTIAN PERFECTION.

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VOL. I.

MARCH, 1840.

NO. 9.

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### A SHORT DISCOURSE ON CHRISTIAN PERFECTION.

*I have not found thy works perfect before God.* Rev. iii. 2.

THE text is a part of that deeply affecting message of our Lord to the church in Sardis, in which they are rebuked by him, on account of their want of conformity to the spirit and precepts of Christianity. It is possible, however, that they had maintained their reputation before men. Yet He that searcheth the heart, saw "that their resolutions were languid, their strength feeble, and their light dim." Their want of the spirit and power of religion led to carelessness in practice, or the imperfection of their works.

The great Head of the church had favored them with the riches of his grace, and expected from them in return, a life of holiness, as the fruit of the grace bestowed; but they were, to a great degree, unfruitful. Hence, he complains in the passage before us, "*I have not found thy works perfect before God.*"

This complaint is chargeable alike upon every branch of the church, in every place and age, which is in a similar condition with that to which this message was primarily addressed, and should lead every member to the diligent use of all means of grace, to the cultivation of the spirit of Christ, and the observance of all the precepts of the gospel, that they might recover what they had lost.

The text supposes that perfection is the duty and privilege of the whole church; for if it were not her duty to be perfect, she would not be complained of for imperfection. Let us inquire, then,

First, What that perfection is, which Christ requires of his followers. This is a most important inquiry, and should be pursued with the most devout and prayerful attention. Great care should be taken not to depart from the word of God, for in that only the true standard of holiness or perfection is to be found.

It is not angelic or Adamic perfection, but Christian perfection of which we speak. This has been defined by Mr. Wesley to be, "In one view, purity of intention, dedicating all the life to God. It is the giving God all the heart; it is one desire and design ruling all our tempers. It is devoting not a part, but all our soul, body and substance to God. In an other view, it is all the mind that was in Christ Jesus, enabling us to walk as he walked. It is the circumcision of the heart from

all filthiness, from all inward as well as outward pollution. It is the renewal of the heart in the whole image of God, the full likeness of him that created it. In yet another, it is loving God with all the heart, and our neighbor as ourselves."

This definition is full, and to the point; and it beautifully accords with the Holy Scriptures.

From the view of the subject here given, we remark—

1. That the term perfection, holiness, or sanctification, when applied to man, does not imply the perfection of his physical or mental powers. This should be borne in mind; for some, supposing the perfection promised in the Bible to the believing, includes deliverance from all the imperfections of the judgment and understanding, and professing to have attained to that state, have disgraced the Christian name, and caused the truth to be evil spoken of. Others have started back with alarm from so great an absurdity, and come to the conclusion that salvation from all sin was not attainable in the present life.

Thus the standard of gospel holiness has lowered in the church; and leanness of spirit, weakness of faith, and backsliding, both of heart and life, have been the results.

Such perfection is not to be expected while the soul tabernacles in this frail body. No, we cannot while in the flesh be delivered entirely from ignorance, error, and a thousand other infirmities. These will lead to errors in practice; yet the motive from which they spring being pure, and the heart right with God, he does not lay sin to our charge; for "he knoweth our frame, he remembereth we are dust." "We have not an high priest, which cannot be touched with the feelings of our infirmities; but was in all points tempted as we are, yet without sin." Hence says Mr. Wesley, "The best of men may say from the heart—

"Every moment, Lord, I need  
The merit of thy death."

It is not, therefore, the perfection of our physical or mental powers, but that of our moral nature, that we are to expect and seek for in the blood of the Lamb.

2. Christian perfection does imply deliverance from all indwelling sin, or moral evil.

That the natural heart is sinful; that its propensity to evil is not entirely removed by that act of divine mercy by which the penitent believing sinner is regenerated, will be admitted by most, if not all, who have experienced the blessing of justification.

It is true that sin does not have dominion over the justified soul; but its pollution remains to some extent. Though the power of sin be broken, it struggles hard to regain dominion, and too often succeeds, as many have learned by bitter experience. There are the remains of selfishness, pride, love of the world, and many unholy affections; these, joining with our grand foe, often open the gate of the citadel to the destroyer of our peace.

Sanctification is the removal of all these from the heart; the washing away of all filthiness of flesh and spirit; the destruction of all that is earthly, sensual, and devilish.

This is the believer's privilege, as the following will show: "Thou shalt call his name Jesus; for he shall save his people from their sins." "He bare our sins in



his own body on the tree, that we, being dead unto sin, might live unto righteousness."

These passages assure us that Christ came into the world, and died to save *his people*, (that is, those that believe in him,) from *their sins*, that they, being dead unto sin, might live unto righteousness. Therefore, if Christ be able to accomplish that for which he came and died, then is it the privilege of his people to be saved from sin, to be dead unto sin in this world, and to live unto God.

This salvation is also made the subject of special promise. "If we confess our sins, he is faithful and just to forgive us our sins, and to clean us from all unrighteousness. If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin." These promises are made to all who comply with the condition contained in them. If, then, God be *faithful* and just, it is certain that all who trust his promise will experience this cleansing from all sin in the present life.

We remark, again, that freedom from sin has been the subject of prayer both by the Old and New Testament saints. Take one example under each dispensation. The Psalmist prayed, "Create in me, O God, a clean heart." Paul prayed that his brethren might be sanctified; and be preserved, soul, body and spirit, blameless, to the coming of Christ. If these inspired men understood the will of God in Christ Jesus concerning them, and prayed in accordance with his will, then freedom from sin is attainable, and all may confidently pray for entire sanctification, *now*.

3. It implies the loving God with all the heart, and our neighbor as ourselves.

This God requires of all intelligent beings. Less than this he could not ask, for he will not give his glory to another. More he would not, for he is just in all his demands upon his creatures.

To love God with all the heart, and our neighbor as ourselves, are the two great commandments. If the first be obeyed, conformity to the second necessarily follows. Remove sin from the heart, and God becomes the centre of attraction to the purified affections. They no longer wander after forbidden objects; but God possesses all and fills all with his holy presence, making the heart the habitation of himself through the Spirit; imparting the constant witness of acceptance, of full salvation, and a right to the heavenly inheritance through the Son of his love.

4. It implies the consecration of the whole being, soul and body, time and substance, to God. Beginning, prosecuting, and ending every work with an eye single to his glory. Doing our whole duty, as far as known, to God, our fellow creatures and ourselves, with all our redeemed powers, and suffering patiently all the will of God. This is what God requires, in point of service, as the following passages of Scripture will show. "Ye are bought with a price;" "Ye were not redeemed with corruptible things, such as silver, and gold; but by the precious blood of Christ;" therefore, "glorify God in your body, and spirit, which are his." "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." Here the apostle asserts and establishes the claim of Christ to the whole *being* of his professed followers. He then calls upon them to respond to that claim, by employing themselves as the *redeemed and consecrated property of God*. To make his glory the object in every thing,—in the small, as well as great duties of life, under every conceivable circumstance.

Thus I have given an imperfect view of Christian perfection, of which this is the

substance. To be cleansed from all sinful affections and desires ; to love God with all the heart ; to love our neighbor as ourselves, and seek to glorify God in every act of the life. This is the whole duty of man. It is all our Judge requires ; and this he offers as the free gift of his grace.

II. The obligation of the professed followers of Christ to be holy. This will appear from two plain facts.

1. They who remain unholy, are so in opposition to the express will and purpose of God, in the manifestation of his grace towards them.

This is evident from the design of the holy Trinity, as viewed in relation to the plan of redemption, which is *not* to save man *in* his sins, but *from* them ; to make him partaker of the divine nature, and thus restore him to holiness and consequent happiness. Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word ; that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish." Here the object is presented by the pen of inspiration ; and herein is the love of God manifested toward us, for he has made provision for our recovery from the effects of the fall upon our moral nature, while we tabernacle in this house of clay. To make his people holy here, is the intention of our Father in heaven.

To effect this mighty work, the gospel of our Lord Jesus Christ, with its attendant influences, is fully adequate, "for the gospel is the power of God unto salvation to every one that believeth." Therefore, they who are not thus saved by the means God has ordained for their entire deliverance from sin, do in a measure defeat the gracious intentions of his mercy. This should deeply affect our minds, humble us in the dust before him who searcheth the heart, lead us to repent of the past, and inspire every breast with a holy impatience to sound the depths of redeeming love, that the Saviour of sinners might accomplish in us all the good pleasure of his will.

2. Another fact, which shows the obligation of the church to be holy, is this ; she can never fully accomplish the end of her establishment without holiness. By planting and supporting his churches, Christ designed to bring about great moral ends, in relation to the world. Through her members, he designed to operate upon the dark and polluted minds of men ; to bring about, through their instrumentality, the salvation of a lost world. To do this, it is not only necessary for the church to present the pure doctrine of the cross of Christ in her theory, but to exhibit its transcendent excellence in the character of the members of her body ;—to show the superiority of its spirit, the purity of its morals, and its power to support the mind amidst the ever-varying circumstances of life. It is Christianity, carried into every day life, that tells upon the hearts of men. "Ye are our epistles," said the apostle. "Ye are the light of the world," said a greater than the apostle. To reflect the true light, to be living epistles of the gospel, her garments must be unspotted from the world ; her love must be ardent and perfect. Let every member of the body of Christ realize, if they would answer the full purpose of their conversion to God and union with the church, they must experience in the heart this full salvation, and manifest it in their life and conversation.

If the experience and practice of primitive holiness should generally revive in the church of God at the present time, it would be the brightest day that ever



dawned upon the world since the fall of our first parents. With her millions of sons and daughters, with all her resources consecrated to God, through the spirit of holiness, she would soon "shake the trembling gates of hell," and subdue the world to Christ. Hasten, O Lord, the redemption of thy people from all sin, and the establishment of thy kingdom from the river to the ends of the earth.

This subject should lead to deep self-examination.

1. In the ministry. The message from which the text is selected was addressed to the angel, or minister of the church; and cold indeed must have been his heart, if it did not move under its influence, and lead him to prayerful self-examination. Here, my brethren, permit me to ask, if the subject of holiness has engaged the attention of the ministry as much as its importance demands? Is the ministry as holy as it should be? Has the doctrine of sanctification been presented and urged upon the church as frequently, as zealously as it should have been? It is to be feared it has not held that prominent place in our ministrations, and exerted that controlling influence over our hearts which its vital importance requires. If so, our works are not perfect before God; we are rebuked by our Master, and called upon to arise, to lead on the armies of the living God to final victory. To feed the flock of Christ, as our Master would, did he occupy our places in the church on earth.

2. In the membership. Fellow Christian, are thy works perfect before God? Do you love him with all your heart? Are all your powers of body and mind consecrated to God? If not, he has somewhat against thee. He complains of thee to-day, and warns thee of danger. You are called unto holiness. The prize is presented to you as the gift of thy Saviour's love. Will you accept the gift, or reject it? The Son of God waits your reply. O, yield to his love, and give him all thy heart, thine all for time and eternity. Then you may adopt the language of the poet, and say—

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds in these arrayed,  
With joy shall I lift up my head."

AMEN.

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LETTER FROM A SABBATH SCHOOL CONVERT.

*New York, Oct. 3, 1839.*

REV. T. MERRITT:

*Dear Sir,*—I comply with your request, and give you a short account of my Christian experience. It is about eight years since the Spirit of God first deeply convinced me of sin; and by following the leadings of the Spirit, I was enabled to give my heart to God, and know, from experience, the joys of those whose "sins are forgiven, and whose iniquities are covered." For two years I lived in the enjoyment of religion, and had constantly the witness of the Holy Spirit that I was his child. And often, during that time, I felt the

necessity of a clean heart ; and, had my mind been sufficiently enlightened as to the nature of holiness, I am confident that I should have received the fulness of that blessing. But by not complying with the requirements of God's word in going on to perfection, I declined in spirituality, and soon lost my delight in Christian duties, and began to drink of the spirit of the world, and for three years I had a name to live while dead. I believe during this time I passed in the eyes of the church for a consistent Christian, while before God I was destitute of vital godliness. About this time God, in mercy, sent affliction upon me, which led me to consider my awful departure from him, and for days it seemed that the heavens were as brass over my head, and the earth as iron under my feet. The language of my heart was, "O that I had been faithful to the grace given."

At length, however, God was pleased to disperse my darkness by the brightness of his rising. So great was the change that my Christian friends believed it to be sanctification ; and at times I believed that I did love God with all my heart. But, as I recovered from my illness, and went again into the busy scenes of life, I found that all was not right. I still felt the remains of a carnal mind, and roots of bitterness frequently springing up and troubling me. But as I looked into the word of God, I saw it was not only the Christian's privilege, but his duty, to be freed from the remains of sin ; and the language of my heart was, "I cannot rest till pure within—till I am wholly lost in God." The Spirit of God plainly revealed to me the remaining depravity of my nature, and I sought earnestly for a clean heart. I sought it constantly ; and both in public and private was my desire made known to God, for the fulness of his salvation, and I was often led to wonder why I did not receive the desired blessing. At length, however, I found that I had not fully consecrated all to God. I then came to this conclusion, that, come prosperity or adversity, life or death, from this moment all shall be the Lord's : and O ! the feelings of my agonized heart at this moment. It seemed like separating soul and body. This was truly dying to the world, that I might live to God. And no sooner was I *dead indeed unto sin*, than I was made alive to God through Jesus Christ our Lord. And now the intercourse between God and my soul was truly opened. I felt that in Christ all fullness dwells, and that while I dwelt in him, *all was mine*. I was fully convinced that I could not retain the blessing without professing it ; and while I attempted in weakness to do this, God made it a blessing to others. Three years have now passed, and I have daily felt the presence of God. My path has been as that of the just, which shineth more and more unto the perfect day.

While I thus continued to believe, moment by moment, I received the direct witness that God had cleansed my heart from sin, and freed



me from its cruel power. But still there was a fullness of love for me to receive. For this I prayed and sought, but did not immediately receive it. God showed me that I must confess what he had done for me, and then he would give me the second part of the blessing,—the fullness of love. I hesitated about declaring it. What, thought I, for me, a child in years and experience, to go in among a church of professors, where there is but one that professes the blessing of entire sanctification, and tell them that God has cleansed my heart from sin, will seem an improper forwardness. But finding that I was losing what I had already gained, I resolved to discharge my duty, and leave the event with God. I commenced relating what God had done for me, and ere I had spoken five words, my soul was “filled unutterably full of the glory of God.” I received a clear and direct witness that the blood of Christ did cleanse my heart from all sin, and I was filled with the fullness of his love. I was severely tempted to think that I should not keep what I had received. But finally I concluded “to walk by the same rule, to mind the same things,” and as I had received Christ Jesus the Lord, so to walk in him. Thus I went on living by the moment, keeping the sacrifice upon the altar, and believing in Jesus as my present, my only and my all sufficient Saviour.

Three years' experience in the more “excellent way,” has taught me that the blood of Christ has power to cleanse the heart, and *keep* it clean. I have found this blessing to be just what I needed in prosperity and adversity, in sickness and health, in all places and under all circumstances. Even in parting with the dearest earthly friends, I have found that the possession of this blessing enabled me to say, “Thy will, O God, be done.” And now I feel that my will is lost and swallowed up in the will of God. “God is mine, and I am his,—what can I want beside?” O! the blessedness of living in God! O! the fullness there is in Christ! How many and great are the blessings Christ purchased upon the cross for us! To God be all the glory of my salvation!

Yours affectionately,

A SABBATH SCHOOL CONVERT.

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EXTRACT FROM MR. WESLEY'S PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

WE are aware that an objection will be made to our giving an article which has already been before the public in many forms, and especially in that of a tract. Our answer is, that it is just such an article as we need for the Guide to Christian Perfection. We give it for its intrinsic excellence. Our work would be imperfect

without it. We hope, by this means, to give it a wider circulation. Let no one throw it aside because he has read it before. Read it again, and judge your state by the light of it.

Q. 28. What do you think of those in London, who seem to have been lately *renewed in love* ?\*

A. There is something very peculiar in the experience of the greater part of them. One would expect that a believer should first be filled with love, and thereby emptied of sin ; whereas these were emptied of sin first, and then filled with love. Perhaps it pleased God to work in this manner, to make his work more plain and undeniable ; and to distinguish it more clearly from that overflowing love which is often felt even in a justified state.

It seems likewise most agreeable to that great promise, Ezek. xxxvi. 25, 26, "From all your filthiness will I cleanse you : a new heart also will I give you, and a new spirit will I put within you."

But I do not think of them all alike : there is a wide difference between some of them and others. I think most of them with whom I have spoken have much faith, love, joy, and peace. Some of these, I believe, are renewed in love, and have the *direct witness* of it : and they manifest the fruit above described, in all their words and actions. Now let any man call this what he will. It is what I call Christian perfection.

But some who have much love, peace, and joy, yet have not the direct witness. And others who think they have, are nevertheless manifestly wanting in the fruit. How many I will not say : perhaps one in ten, perhaps more or fewer. But *some* are undeniably wanting in *long suffering* and Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in every thing give thanks, and rejoice evermore. They are not happy ; at least, not *always* happy. For sometimes they *complain*. They say, "This or that is *hard* !"

Some are wanting in *gentleness*. They *resist evil* instead of turning the other cheek. They do not receive reproach with gentleness ; no, nor even reproof. Nay, they are not able to bear contradiction, without the appearance, at least, of resentment. If they are reproved or contradicted, though mildly, they do not take it well. They behave with more distance and reserve than they did before. If they are reproved or contradicted harshly, they answer it with harshness ; with a loud voice, or with an angry tone, or in a sharp or surly manner. They speak sharply, or roughly, when they reprove others, and behave roughly to their inferiors.

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\* In the year 1763, when between three and four hundred in the society in London professed to be perfected in love.



Some are wanting in *goodness*. They are not kind, mild, sweet, amiable, soft, and loving at all times, in their spirit, in their words, in their looks and air, in the whole tenor of their behavior; and that to all, high and low, rich and poor, without respect of persons: particularly to them that are out of the way, to opposers, and to those of their own household. They do not long, study, endeavor by every means, to make all about them happy. They can see them uneasy, and not be concerned: perhaps they make them so. And then wipe their mouths and say, "Why, they deserve it. It is their own fault."

Some are wanting in *fidelity*, a nice regard to truth, simplicity, and godly sincerity. Their love is hardly *without dissimulation*; something like guile is found in their mouth. They are smooth to an excess, so as scarce to avoid a degree of fawning, or of seeming to mean what they do not.

Some are wanting in *meekness*, quietness of spirit, composure, evenness of temper. They are up and down, sometimes high, sometimes low; their mind is not well balanced. Their affections are either not in due proportion; they have too much of one, too little of another: or they are not duly mixed and tempered together, so as to counterpoise each other. Hence there is often a jar. Their soul is out of tune, and cannot make the true harmony.

Some are wanting in *temperance*. They do not steadily use that kind and degree of food which they know, or might know, would most conduce to the health, strength, and vigor of the body. Or they are not temperate in sleep: they do not rigorously adhere to what is best both for body and mind. Otherwise they would constantly go to bed and rise early, and at a fixed hour. Or they sup late, which is neither good for body nor soul. Or they use neither fasting nor abstinence. Or they prefer (which are so many sorts of intemperance,) that preaching, reading, or conversation, which gives them a transient joy and comfort, before that which brings godly sorrow or *instruction in righteousness*. Such joy is not sanctified. It doth not tend to and terminate in the crucifixion of the heart. Such faith doth not centre in God, but rather in itself.

So far all is plain. I believe you have faith, and love, and joy, and peace. You who are particularly concerned, know each for yourself, that you are wanting in the respect above mentioned. You are wanting either in long suffering, gentleness, or goodness; either in fidelity, meekness, or temperance. Let us not, then, on either hand, fight about words. In the thing we clearly agree.

You have not what I call Christian perfection. However, hold fast what you have, and earnestly pray for what you have not.

For the Guide to Christian Perfection.

### EMINENT FOR PIETY.

IN every age of the world, there have been some Christians *eminently* pious. Enoch walked with God; Abraham obeyed God; Elijah shut up and opened heaven by his prayers. (James v. 17, 18.) Paul knew in whom he believed. Luther, and Baxter, and Whitefield, and Wesley, were Christians of the first order. With them "religion was all in all." Others, like minded, who have lived in later days, might be mentioned; but it is not necessary.

That there have been Christians eminent for piety, is an occasion of thanksgiving; that there have been so few, compared with all who have subscribed with their own hand unto the Lord, is an occasion of deep humility. If one Christian can become eminently like his divine Master, cannot another, and another? And who will *limit the Holy One of Israel*, and say that all Christians cannot *be filled with all the fullness of God*? Jesus Christ says, *Herein is my Father glorified, that ye bear much fruit*. In order to bear any fruit, we must have grace in the heart. To bear *much fruit*, then, we must have much grace. The more grace we have, the more we shall be like Christ, who fulfilled all righteousness, and obeyed God in all things.

It becomes, then, an interesting inquiry, how Christians shall obtain great grace, or become eminently pious. It is not the work of an hour; it is not the result of a few efforts, however well directed and vigorous. There must be a *watching*, and a *praying*, and a *PERSEVERING*, which nothing can overcome, nor interrupt. *Let us*, says the Apostle, *lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is before us, looking unto Jesus*. He that will do this, shall *grow up into Christ in all things*.

It is said of James Brainerd Taylor, that "religion, with him, was no secondary interest, but the one thing needful—the absorbing subject of his thoughts and affections; and with great constancy did he practise its duties, and especially those which bring the souls of God's people more immediately into his presence, such as secret prayer, meditation, and reading the Scriptures. These seemed to be the very elements of his being, and to afford the fuel that kept alive the fire of holy love in his heart. In all his correspondence, and every where in his diary, it is evident that he made communion with God his first object, nor could he be satisfied without its *actual* enjoyment; so that whenever, through inattention to the state of his heart, the prevalence of temptation, or the derangement of the animal economy, he found not *him whom his soul loved*, he rest not till the joy of



God's salvation was restored, and he could again say, *My beloved is mine, and I am his.*"

This account of young Taylor needs no comment. It is true to the letter, and tells the whole story of his eminent piety. He could not live without a sense of God's presence. Prayer was not form, it was not mere words, but the breathings of his soul after God. He took hold on God, and could not, and *would* not let God go without a blessing. He that goes and does likewise, shall be able to say with him, "The Lord blesses me with his presence—my soul is in health and prospers;" and again he says, "The rest is already begun—the earnest is given—it is *WITHIN*."

Were our churches filled with such Christians, what an influence they would send out. But, is it said, All Christians cannot be as pious as J. B. Taylor? And why not? He could not have been such a Christian as he was, had he not waited on God continually. By the grace of God he was such a Christian. That grace was obtained by searching often after it. He hungered and thirsted after righteousness, and was filled. And the promise still holds good, that *all* who thus hunger and thirst, shall be filled. But here is the difficulty: many want the prize, but they will not run the race; they want the crown, but will not take up the cross; they want the joy and gladness of the saints, but will not deny themselves, and know nothing but Christ. The sluggard wants the bread, but he will not work for it. He cries, "Yet a little sleep, yet a little slumber," and his poverty comes upon him. How can it be otherwise? And how can it be otherwise than that Christians shall be mere dwarfs in piety, unless they *diligently* seek the Lord? The diligent hand maketh rich. Eminent Christians have been eminent for prayer. Their fellowship has been with the Father and with his Son. In this way they have renewed their strength, and followed on in the way of holy obedience.

And who cannot do this? Who that knows the joy of pardoned sin, will not strive against sin, and cleave unto the Lord with all his heart? Communion with God must be our first object, and we must not stop short of its *actual* enjoyment. It is said of the apostles, *when they had prayed, they were filled with the Holy Ghost*. We must *so pray*, that we may be filled with the Holy Ghost. We need not fear asking too much of him who has said, *Open your mouth wide, and I will fill it*; and again, *My grace is sufficient for you*. Sufficient for what? Sufficient to make us eminent for piety; sufficient to sanctify our whole soul, and spirit, and body, and make us holy as he is holy, and perfect as he is perfect.

CREDO.

For the Guide to Christian Perfection.

## LETTER ON EXPERIENCE.

SINCE I last saw you, I have indeed been passing through the furnace. While the troubles of life have increased, Satan, with all his arts, has endeavored to move me from the hope of the gospel. I have been much depressed in mind, and have often been led to inquire, can such a state of heart, and such exercises of soul, be consistent with the blessing of holiness? I believe the enemy often takes advantage of the peculiar circumstances which surround me, and sometimes, perhaps, accuses when the Lord does not condemn; but such is my proneness to listen to his suggestions, I am led, ere I am aware, into an unprofitable train of reasoning, and instead of looking immediately to Jesus, by faith, for present help and perfect victory, I look at my unworthiness and think of my instability. My spirits begin to sink, and I yield, in a measure, to discouragement, and soon find that unbelief has again stained the walls of the temple I had fondly hoped was sanctified by grace, and prepared through a believing application of the all-cleansing blood of Christ, for the constant indwelling of the Holy Ghost. In these seasons of severe trial and conflict, I am powerfully tempted to cast away my confidence, and am sometimes on the point of letting go my hold on the all-sufficient Saviour of sinners, and conclude I never, never knew his sanctifying grace. A pain of heart, a grief of soul, follows, which, though often felt, can never be fully expressed.

At other times, "the clouds disperse, the shadows fly;" Jesus whispers to my trembling heart, "*Peace, be still; all that I have is thine, only believe.*" And while by simple faith, without regard to feeling, I cast my helpless soul on the merits of his blood, and venture my all on the truth of his promise, I feel perfectly safe, and often say—

"Though waves and storms go o'er my head,  
 Though strength, and health, and friends be gone;  
 Though joys be withered all and dead,  
 Though every comfort be withdrawn,  
 On this my steadfast soul relies:  
 Father, thy mercy never dies."

But O! these frequent changes in my experience, what do they indicate but instability of soul and inconstancy of mind? Do they not prove that my "wavering soul is not settled and fixed with all the weight of humble love?" Do they not say there is a lack of *steady, abiding, perfect faith*? This, my brother, is what I want. It is not *suffering* I so much dread, but *sin*. It is not great joy or animation of soul I so ardently covet, as a steady, inward, sacred peace, which no outward circumstance can destroy, and a power to live con-



tinually by faith on the Son of God. O! this work of believing! how simple and yet how mysterious. I recollect hearing you once say there were two parts to this work; that the first was a giving up, a yielding all to Christ; and the second, a receiving all from Christ. The latter point is peculiarly difficult for me. I often feel that my all is laid upon the altar, and strive to consecrate renewedly my soul and body to him; but to ask, and expect to receive, the fulness of his love *now*, is so great a gift, and I am so unworthy, I shrink back and grieve the Holy Spirit.

But notwithstanding all my temptations to doubt the genuineness of my past experience and the stability of my faith, there is a satisfaction not to be described in striving to resist the enemy and live for heaven, and in knowing that, while holiness of heart and life are the objects of my pursuit, the Eternal God will be my refuge and strength, a present help in every time of trouble. I have, it is true, much reason to condemn myself and mourn that I possess so little of the mind and Spirit of Christ after all the privileges I have enjoyed, the light I have received, and the profession I have made, and if such an unprofitable servant should finally overcome, through the merits of the Saviour,

“Eternity” itself will be “too short  
To utter all his praise.”

Mr. Fletcher says, “We take a sure method to perplex ourselves if we want to see our own faith, or look for one moment at ourselves for proof of our faith; others must see it in your works, but you must feel it in your heart.” I believe I have lost not only some enjoyment, but some ground, by looking so much at myself instead of looking constantly at Christ, and by becoming measurably discouraged in viewing in others a steadiness of faith and depth of love which I could not discover in myself.

But after all I have written respecting my poor self, I can say with Mr. Fletcher, “Amidst all the possible changes of life, Christ is a rock. To see him by faith, to lay hold on, to rely upon him, to live upon him,—this is the refuge from the storm, the shadow from the heat.”

E. P.

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LETTER TO REV. T. MERRITT.

*New York, 1839.*

DEAR BROTHER,—I comply with your request, and give you a sketch of my religious experience. The Lord was pleased in mercy to awaken me to a sense of my danger, as a lost and ruined sinner,

“without hope, and without God in the world.” I viewed myself as a wretch undone, without the sovereign grace of God, and was led to seek the Lord with all my heart, in doing which, I found that “God could be *just*, and the *justifier* of him that believeth in Jesus.” The means made use of in the awakening and conversion of my soul, were the faithful admonitions of those connected with the Sabbath School. Thus I was awakened and converted, and placed in the way to heaven, at the early age of ten years. I was kept by the power of God through faith unto salvation, till the fifteenth year of my life, when he saw fit to call me to labor in the missionary field. Why God should call one so unworthy, and so poorly qualified, to so great and important a work, I cannot tell. I can only say, “God moves in a mysterious way, his wonders to perform.” But so it is. One night, after having returned to my room, it was deeply impressed upon my mind that I must teach the heathen. I sought in every possible way to evade the impression. I was ready to say, “Send by whom thou wilt, but not by me.” Thus I lived for three years, feeling constantly that I must teach the heathen, and yet I was unwilling to discharge this duty. My feelings, during this time, I will not attempt to describe. They must be felt, or never can be known.

At length, feeling that woe is me if I go not, I retired to my closet, consecrated all to God, and resolved, in his strength, that if he should open the way, I would go. After having thus resolved, I felt the need of being wholly consecrated to God. I knew that I could not serve him acceptably, even in this Christian land, without being wholly his, and loving him with all my heart; and surely I could not endure the privations and hardships of a missionary life without entire sanctification. I knew that I could not glorify God even in this Christian land, without yielding obedience to this command, “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” Since God had commanded me to be holy, I felt that I could not be justified in living without holiness. Surely, thought I, if God requires this of me, he has provided it for me. I believed that Christ had purchased a full salvation for me, and felt that I would not rest till pure within, till all I had was lost in God.

Thus, feeling the necessity of the work, and believing that what God had promised he was fully able to accomplish, I set myself to seek the blessing with my whole heart. I prayed God to show me my heart. He answered; and I was astonished to find so many roots of bitterness still remaining. I had a sense of the exceeding sinfulness of sin, and began to cry mightily to God to deliver me from it. So intent was I upon receiving the blessing, that I was unconscious of all that was passing around me. While thus struggling and agonizing for the blessing, I was directed to believe for it now. After having laid all upon the altar, and consecrated all unreservedly to



God, I felt that I had only to believe, and receive the blessing. But still I hesitated, thinking that it was too great for me to receive, or that I should not keep it. These, and the like thoughts, I found to be temptations, and resolved to resist them, and to have the blessing, and to have it now. I finally concluded to believe, for one moment, that God did impart the blessing; after having believed for a moment, I found that I *had* the long-sought rest, which my soul had so earnestly desired. C.

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*For the Guide to Christian Perfection.*

CHRISTIAN PERFECTION ATTAINABLE IN THIS LIFE.

THE assertion that there is no perfection in this life, is fast losing credit in the Christian world, and a brighter day is dawning. President Mahan has done the cause a noble service. May God raise up many more such able champions! Upon this subject, perhaps, too much cannot be said, if it be said properly; and, with your permission, Mr. Editor, I, also, "will shew mine opinion," together with some of the reasons of it. That Christian perfection is attainable in this life, is evident, to my mind, from the following considerations.

1. It is necessary to our admission into heaven, as the following scriptures prove: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14. "There shall in no wise enter into the heavenly Jerusalem, any thing that defileth." Rev. xxi. 27. See also 1 Cor. vi. 9, 10; Eph. v. 5. So that it is evident it must be attained somewhere, and at some time, or we shall never enter heaven.

2. And as holiness must be acquired in order to our admission into heaven, so it must be acquired *after death*, at *death*, or *before death*. How it may be acquired *after death*, we leave those who believe in future purgatory—whether by fire, or something else—to inform us, remembering those scriptures which say we are to be judged by the deeds done in the body, i. e. in this life. Are we saved from all sin *at death*? This many have supposed, but upon what ground, it is difficult to see. Is it supposed that death can have any influence in saving us from sin? That would be to make an effect destroy its cause, which is absurd; for, saith an apostle, "Sin entered into the world, and death by sin," (Rom. v. 12,) making sin the cause of death. But, again, it is said, "There is none other name under heaven, given among men, whereby we must be saved," but that of Jesus. Death, then, can have no influence in saving us from sin, it

being merely "the total and irrecoverable cessation of all the functions of a living animal," in which the soul and body are separated; and how the taking these apart can produce holiness, no one, I presume, can tell or even conceive. We are, then, to look to Christ for salvation from all sin; and has he promised to save us from all sin *at death*, and *at no other time*? Such a promise, it is presumed, cannot be found in the Bible. Why say, then, that we are to be saved from sin by Christ, and still say that we cannot be so saved till death. Death can have no influence upon our salvation any way; it can neither strengthen the corruption of the heart, nor weaken that corruption; it cannot add one stain, nor remove one. Why, then, confine the salvation of the soul from all sin, to the period of death, when the Bible nowhere thus confines it?

But we have seen that Christ is the only Saviour, and as he is the same yesterday, to-day, and for ever, it follows, that if he *cannot* save us from all sin *now*, he *never can*, being possessed of all the *power, wisdom and goodness* he *ever will be*. It must, then, be admitted, I think, that we *may* be saved from all sin in this life, or that we must remain in sin to all eternity; for it is his will, even our sanctification, and if it *cannot* be done now, it *never can*. Is it said we are saved from all sin a little before death? I would ask how long before?—How many seconds or minutes? Who can tell? And if one minute, why not more?—Why not an hour, a week, a month, a year, or ten years? The scriptures no where fix the number of minutes. Do we not believe right, then, when we believe that we may be saved from all sin at any time after justification?

3. Holiness is enjoined. "Be ye holy, for I am holy." 1 Peter i. 16. "I am the Almighty God, walk before me and be thou perfect." Gen. xvii. 1. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. Holiness forbids enjoining impossibilities: and God is holy!

It is promised. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you," &c. Ezek. xxxvi. 25. "That we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Luke i. 74, 75. And God cannot lie. He cannot deny himself. Then what is promised may be obtained.

5. The design of the gospel is to produce holiness. Its author is "called Jesus, for he shall save his people from their sins." Matt. i. 21. "He was manifested to take away our sins." 1 John iii. 5, and to "destroy the works of the devil," verse 8. The church is to be presented to Christ, "without spot or wrinkle,"—"holy and without blemish." Eph. v. 27. This must be accomplished.

6. Christ promised a blessing upon such. "Blessed are the pure



in heart, for they shall see God." Matt. v. 8. Now, if there are, and can be, none pure in heart, then this blessing is pronounced upon nobody!

7. All Christians pray for holiness. Reader, did you ever pray God to *partly sanctify you*? Did you ever hear any one pray thus? No, you never thought of praying thus. Go and listen to the prayers of those who do not expect to be made holy in this life, or, at least, till just before death. How do they pray? Why, to be sanctified and made holy. Now, where did all Christians learn to pray thus? I suppose from the Bible and God's Spirit. Can we believe, in view of all these things, that we must groan under sin while we live? No! it is impossible. Then let us *embrace the blessing, enjoy it, and preach it, and live it.*

E. B. BRADFORD.

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*For the Guide to Christian Perfection.*

LETTERS FROM A LADY TO HER FRIEND.—No. 3.

*New York.*

DEAR MRS. W——, A favorable opportunity again occurring, I gratefully avail myself of the circumstance, to indulge the wish expressed in my last, of continuing the narration of the way by which the Lord has brought me thus far on my Christian pilgrimage.

You will remember the temptation, as to the almost impossibility of retaining the blessing, and the resolve that I would rather die in the effort to do so, than to cease my claim. I have since felt that this resolution was so especially of the Spirit's influence, that as often as my mind has referred to it, it has been cause of intense gratitude; had it not been for this, the after struggles to which my faith was subjected, might not have triumphed. I felt the binding nature of the obligation to profess it, yet, whenever opportunity offered, there seemed to be an increased effort, on the part of the enemy, to darken my evidence; and, as he could not induce me to surrender, his continual suggestion was, that I believed because I would believe; while, in the resoluteness of faith, my soul said—

"Be it I myself deceive,  
Yet I must, I will believe."

Once, during this period, the mental conflict was so great, that it seemed as though I should have almost been taken at my word; I had no sensible communication whatever, and nothing, but the shield of faith to sustain me; the contest lasted probably more than an hour,

during which, my nature partook so largely of the living intensity of my spirit, that my whole frame was in feverish excitement, but I resolved that, unless convinced I had voluntarily sinned, my grasp should only be unloosed with life. The enemy was vanquished; and, as might have been expected, still greater confirmation followed. For the most part of the time, my mind was kept calmly stayed upon God, exulting in the blessedness of the rest upon which I had entered, with the exception of those seasons, when opportunity offered for testifying of what God had wrought, until Tuesday, August second, five days after receiving the witness, while pleading with the Lord that these distressing temptations might cease, and that he would give me clear, enlightened views of the *precise* manner in which I held this blessing, or, as I then, in the simplicity of my heart expressed it, condescend to let me have the witness in some tangible form, that the enemy of my soul might never be successful in his attempts to throw me off my ground, by the insinuation that I believed merely because I would believe, without a reasonable foundation as the ground of my faith. What I wanted was a certain knowledge that would be always available, by which I might be enabled at any moment, to come at the precise ground of my belief. My prayer was answered, and such was the clearness of views given in answer to my petition, that the adversary was completely vanquished. It was by the application of Romans xii. 1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," that the established views of holiness, by which I have ever since been enabled to give a *reason* of the hope within me, was imparted. I felt that nothing less than the omnipotence of grace could enable me to present my whole being thus to God; that the power to do so was of itself a miracle; and that while I was thus empowered to present every faculty of soul, and body, a living, or, as Clarke says, a *continual* sacrifice, that it was an express declaration of divine veracity—a truth to be believed, and therefore sinful to doubt; that the blood of Jesus *cleanseth* the offering thus continually presented, from *all* unrighteousness. This, I was given to see, was in verity placing all upon that altar that sanctifieth the gift, and I felt that, so long as my heart assured me that I did thus offer all, that it was a solemn duty, as well as a high and holy privilege, to believe that the blood of Jesus cleanseth at the present and each succeeding moment, so long as the offering is continued. It was thus I learned the imperative necessity of living by the moment. I know that it is but to cease the sacrifice, to cease to know the purifying virtues of the all-cleansing blood. Should I cease the entire abandonment of every power to God, by shrinking from this, or the other duty, because the flesh is not willing, I well know that it would be at the forfeiture of the



witness of the blessing of holiness. A clear, direct path, from this time, has been marked out before me; I see the inevitable consequence of wilfully turning either to the right hand or the left; I realize that holiness to the Lord consists in being set apart for his service, in not doing my own will, or leaning to my own understanding, but in acting from the immovable principle, I am wholly the Lord's; not an hour of my future existence is at my own disposal; I have made the absolute surrender of time, talents and influence, to his reasonable service; he has set the seal of consecration, that has proclaimed me his; henceforth it is not for me to confer with flesh and blood—the warfare upon which I have entered is not at my own charge—the requirements of God are all to make me happy and useful.

I feel that I may say that my heart gradually becomes more established in these blessed truths; my experience daily attests the assertion, that the life of the believer is a heaven begun below; the divine tranquillity, the sweet composure of spirit, the deepened communion, and the increase of humility, faith, light and love, with still greater power of perception to discern the subtlety of the tempter—all, indeed, make this state not only the desirable, but the absolutely required heritage of that believer who would render an acceptable service. A present and full salvation would not have been made our privilege and duty, were it not that we needed it, in order to glorify Him to whom our every power rightfully belongs. Yet, dear sister W., we need the experience of it, in order truly to know its excellencies, and its entire adaptation to our every want. I never before saw so fully the fallacy of the observation, “If I obtain the blessing, I am sure I shall never be able to keep it,” for it is precisely what we need to produce that stability of soul, that renders us less liable to vacillate in our Christian course.

I have often thought that there was too much of a shade of mysticism thrown around this blessing. I believe this to be the principal hindrance with many with whom I converse; they seem to be looking with the eye of carnal wisdom, at something beyond their present reach, and it is thus they overstep its simplicity. Now, what more simple and easy, for a soul all athirst for God, with a holy purpose, fixed in the strength of Jehovah, whether living or dying, to be the Lord's, than to come, relying on the truth of eternal veracity for the result, and lay all upon the altar? Is not this being set apart for God, and, in effect, the sanctification required? And would he impart the power to do so, without fulfilling his gracious design in inducing the sacrifice? No! he will not, if our unbelief will let him perform a mighty work, it will then and there be accomplished. But he requires that we should simply rely upon his gracious declaration—the blood of Jesus *cleanseth*—mark, it is in the present tense—the sacrifice must be a **LIVING** sacrifice. I now, this present moment,

offer all, and the sacrifice is *cleansed*. I continue the succeeding moment to offer all, and I continue to feel its efficacy; and to the soul that thus continues to live in the spirit of sacrifice, the veracity of the immutable Jehovah is pledged. It is thus that the blessing is obtained and retained—by faith in the all-sufficiency of the atonement, and a firm reliance on the indubitable word of God.

I often look, with grateful reflection, upon the way by which I have been brought, with respect to the Scriptures. Glory to his name, for this chart, by which my way has been so luminously marked out! O! how delightful have been my communings with him, through this precious medium, while, by the most unequivocal assurances, he has made himself known unto me, and my eyes being no longer holden, I have joyously exclaimed, it was the Lord!

A few months since, while tracing with a friend the way by which I had been led, I remarked, that the Lord seemed to have directed my course, peculiarly, by a simple implicit dependence on the truths of Scripture; when I was forcibly reminded of a remarkable dream I had several years since. It was thus:

I thought I died, and my spirit went to a place where were in waiting many departed spirits. I asked an accompanying spirit—

“What state is this?”

“This is the middle state,” was the reply.

“The middle state?” said I, “why they say on earth there is no middle state.”

“Ah!” rejoined he, “they have many strange conjectures on earth, such as have no foundation in the word of God.”

“And what is to be my state here?” I again eagerly inquired.

“Your state?” said he, in a tone of surprise, “why, you have had the *Bible*, the *word of God*; by this you should have tried yourself, and known your state before coming here. Yet all is *now* beyond change, and as you have it no more with you, if you can bring to remembrance but one passage, by which to test yourself, you may determine what your state will be as well now, as by leaving it until called before your Judge; for this is the only rule of conduct, and it is by *this you are to be judged*.”

Never before did I place such an estimate, or feel such an awful deference for the word of God. I thought, not only of the world, but of professors, who, in assent, give full credence to its truths, and profess to be governed by its precepts; how many essentially mistook its true character; and of the comparative lightness with which it was regarded; and O! how deeply I wondered at my own blindness, as well as that of the world I had just left. But now my anxiety was to bring to remembrance some portion of its truths, by which to determine my future destiny; and my perplexing hurry of spirit, in endeavoring to do so, awoke me. At the time this dream oc-



curred, I was earnestly seeking the witness of the Spirit. Strange that it did not accomplish the purpose whereunto it was sent. Yet, to trace the hand of God to, perhaps, six years after this, as to the manner by which I was brought into the enjoyment of the clear witness, so as never to doubt more, hath tended yet more to establish me in the belief, that his own finger has pointed out the steps by which I should proceed. This dream had been lost entire sight of for about five years, and it was by the conversation above referred to, that I was again reminded of it, and with gratitude reviewed it as being so precisely prophetic of my after experience.

I shall also ever, with grateful emotions, retrace the blessedness of the way of the cross, by which I have been led in its various peculiarities,—“O the depth of the riches, both of the wisdom, and knowledge of God.” I have since, even from the conviction of my own judgment, been given to see the required sacrifices as absolutely necessary. I do not remember to have made one sacrifice, however unaccountable the nature of the requirement may at the first sight have been, without proving that my spiritual advancement required the surrender; and, blessed be the name of the Lord, he has caused me to become so established in the knowledge, that I know nothing aright only as taught of the Spirit, that it is my most earnest endeavor to know the mind of the Spirit; and, after being once convinced of the will of God concerning me, I have never dared nor wished to hesitate in the performance. I never before so deeply realized that I have received the sentence of death in myself, and so conscious am I that all my sufficiency is of God, that for worlds I would not be left one hour without the *witness* that I have returned all my redeemed powers to Him, who has purchased them unto himself. And I do *momentarily* know, yes, deeply realize, that the seal of consecration is set. On my first receiving this blessing, a constant effort seemed necessary in order to retain it, and I was continually asking myself, do I now present all? This effort has since graduated into an unquestionable persuasion, immovably fixed in the blessedness of certainty, that I *do present all*.

This assurance that all my powers are consecrated to holy service, gives me to feel the imperative necessity of being a laborer in the vineyard of the Lord, and this *knowledge* of consecration brings with it the cheering *certainty* that my labor is not in vain. O! dear sister W., it would be impossible, even though time and space might admit, to describe to you how exceeding broad and high, deep and wide, in its bearing, this blessing has been in all my after experience, since its reception; eternity alone can disclose it. And now I view it as no longer optional with any redeemed child of Adam, whether he will rise to this state or not. No! God has commanded, “Be ye holy;” and would he command us to be holy, and yet hold from

us the *clear, decided witness* that we are so? O! that every master in Israel might teach, from *experimental knowledge*, the necessity of this unbending Christian requirement. Pray fervently for this, dear sister W. When this is accomplished, then shall we soon see the armies of our Israel coming up to the help of the Lord—to the help of the Lord against the mighty, clothed in robes washed and made white in the blood of the Lamb; and the kingdoms of this world shall soon become the kingdoms of our God and his Christ.

Yours, in Christian love,

P. P.

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*From the Christian Advocate and Journal.*

#### THE LOST SOUL.

THE lost soul has spent his probation in sin. He saw the sentence of death hanging over him, but he refused to be saved from it by pardon; it was long delayed for mercy's sake, but the time for its execution finally arrived; he rushed beneath its stroke, and was severed for ever from hope.

Where are now his treasures? Did he neglect his soul to treasure up the shining dust of earth? Where are now his treasures? Whoever has them, he has them not! Poor man! he has left his purse behind him, and in it all his treasures.

Was he a sensualist? Who tore his immortal spirit away from pure, exalted pleasures, and bent it downward, till it grew into the earth, and labored hard to lose itself in the rubbish of grovelling objects? Where are now his pleasures, when he finds that, after all, he is an immortal spirit still, left to lie down in utter desolation, and pant, and pant for ever with base, unsatiated desire?

Did he find his chief delight in the smiles and applause of the vain? Where are now those smiles? Alas! they have, like his own, given place to tears of unutterable anguish!

“Which ever weep, and ever fall,  
But not in mercy's light!”

Was his treasure worthless fame? That, too, has gone. Though he died upon a throne, while a nation decked itself in sackcloth, he left his crown, he left his titles all behind. He ranks no higher now than the beggar; unless by greater punishment he is brought to know and to feel that he was a greater sinner.

Whatever was his treasure, he now has lost it all. But what he



had was but the smallest part of what he has lost. His greatest loss was what he might have had, but would not.

He no longer has the malicious pleasure of resisting the kind messengers of mercy which thronged his path on earth, and drew so hard to pull him back from ruin; the Spirit no longer strives; Christ no longer intercedes for him; he can no more visit the house of God, nor hear the prayers of kind friends, or the earnest appeals of the faithful minister. He has thrown himself beyond their reach, but not beyond their recollection.

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LETTER FROM MR. WESLEY TO LADY MAXWELL.

*Manchester, July 10, 1764.*

MY DEAR LADY,—Till I had the pleasure of receiving yours, I was almost in doubt whether you would think it worth your while to write or not. So much the more I rejoiced when that doubt was removed, and removed in so agreeable a manner. I cannot but think of you often: I seem to see you just by me, panting after God, under the heavy pressure of bodily weakness and faintness, bereaved of your dearest relatives, convinced that you are a sinner, a debtor that has nothing to pay, and just ready to cry out—

“Jesus, now I have lost my all,  
Let me upon thy bosom fall.”

Amen, Lord Jesus! Speak; for thy servant heareth! Speak thyself into her heart! Lift up the hands that hang down, and the feeble knees. Let her see thee full of grace and truth, and make her glad with the light of thy countenance.

Do not stop, my dear lady, one moment, “because you have not felt sorrow enough.” Your Friend above has felt enough of it for you.

“O Lamb of God, was ever pain,  
Was ever love like thine!”

Look, look unto him, and be thou saved! He is not a God afar off; he is now hovering over you with eyes of tenderness and love! Only believe! Then he turns your heaviness into joy. Do not think you are not humble enough, not contrite enough, not earnest enough. You are nothing; but Christ is all, and he is yours. The Lord God write it upon your heart, and take you for a habitation of God through the Spirit.

O that you may be ever as dead to the world as you are now ! I apprehend the greatest danger from that quarter. If you should be induced to seek happiness out of Christ, how soon would your good desires vanish ! Especially, if you should give way to the temptation to which your person, your youth, and your fortune will not fail to expose you. If you escape this snare, I trust you will be a real Christian, having the power as well as the form of religion. I expect you will then have likewise better health and spirits ; perhaps to-morrow. But, O ! take Christ to-day ! I long to have you happy in him !

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*From the Oberlin Evangelist.*

THEY that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles. Isa. xl. 31.

Up, Christian, up, take wings and fly  
Above the tempest, and the storm ;  
Upon thy Father's strength rely—  
Thy God his promise shall perform.

As the strong eagle in his might,  
Soars on, by powerful pinions borne ;  
So may'st thou wing thy glorious flight,  
And all the powers of darkness scorn.

What though the billows wildly roll ?  
What though the clouds may darkly lower ?  
Thy God shall bear thy trembling soul  
Far, far above their raging power.

Then place thy firm, unshaken trust,  
In him who doth the winds command ;  
On his unfailing promise rest,  
And lean upon his strong right hand.

Go, leave the cares of earth beneath ;—  
With soul renewed, and sins forgiven,  
Mount upward on the wings of faith,  
Rejoicing in the smiles of heaven.

H. E. G.

January 29, 1840.